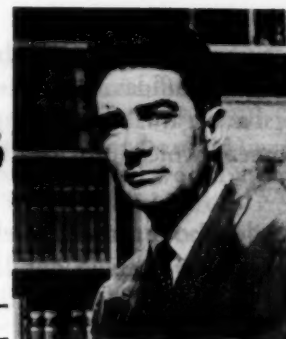


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DAN SMOOT

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SIX THOUSAND EDUCATORS

Circuit Riders, Inc., 18 East Fourth Street, Cincinnati, Ohio, has just published Volume I of 6,000 *Educators* (\$5.00 postpaid). Volume I is an alphabetical listing of some 3,000 college, university, and theological seminary educators (from letter A through letter L) who have public records of aiding communist causes. Volume II, in preparation but not yet published, will contain the names and records of 3,000 educators (from M through Z).

The pro-communist record of each educator is briefly listed — as to what the communist cause was, the date of the educator's participation, the documentation as to his participation.

The 3,000 educators listed in Volume I have had their names publicly connected with enough communist causes that the Volume runs to 608 pages, of rather small and closely spaced type.

When someone publishes the name of an educator who has supported communist causes, the educator almost invariably claims he did not know the causes were communist; but he never denounces the causes, or rebukes the person who duped him into supporting them. He always lambasts the person who publicizes the truth about what he did.

Why don't some of them go to the House Committee on Un-American Activities and give the names of persons who deceived them into supporting communist causes? They could thus wittingly give valuable help in exposing the evil conspiracy which they had unwittingly supported. But they seldom do. They denounce the official agencies for trying to expose the conspiracy by which they themselves were trapped.

Why have thousands of educators in our colleges and seminaries involved themselves in such obvious pro-communist causes as releasing Earl Browder from jail, stopping the deportation of Harry Bridges, defending the communist party from prosecution, releasing convicted atomic spies, abolishing the House of Representatives' Committee on Un-American activities, stopping American testing of nuclear weapons?

Why do the heads of our great universities feel it is an insult to require college students, who

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receive subsidies from the federal government, to sign an affidavit that they do not belong to subversive organizations trying to overthrow the government which provides the subsidies?

Why do self-styled "liberal educators" — people who regard themselves as the most learned men and women in our land — consistently support and amplify communist propaganda about the abuse of "civil rights" and "brutality toward racial minorities" in the United States, while never mentioning (apparently not even aware of) the slavery and mass murder which are known instruments of governmental policy in communist countries?

The *whys* are hard to answer.

In addition to *6,000 Educators*, Circuit Riders has published three other books, listing important American clergymen who have been identified, by their own actions, in public print, with communist causes: *2109 Methodist Ministers*, *614 Presbyterian, U.S.A., Clergymen*, *1411 Protestant Episcopal Rectors*.

What has been the impact of these thousands of clergymen and educators with known public records, and of the multiplied thousands of others who have the same ideological orientation but do not have public records?

Their influence has touched practically every one of the 180 million inhabitants of the United States. These people are in key positions. Most of the editors, reporters, school teachers, writers, actors, lecturers, speakers, broadcasters, preachers, doctors, lawyers, politicians, directors of foundations, and administrators of educational institutions — most of the people who mold public opinion — have attended churches, colleges, universities, or seminaries where supporters of communist causes held official positions.

M. G. Lowman, who compiled *6,000 Educators* — and the three books on clergymen with records of supporting communist causes — says:

"It is time for a re-appraisal and re-evaluation of our educational system. It is time to stop

polluting the minds of our public-leadership-trainees in the colleges, universities, and theological seminaries. It is time to drain and clean the pipelines of intellectual distribution in the United States.

"For years, parents have watched with heavy hearts while their own sons and daughters were brainwashed with socialist propaganda in beloved colleges which were built and are maintained by the profits from free private capitalism — the very system which socialism aims to destroy.

"During the last decade, many Americans chided the German capitalists for financing their own destruction through Hitler. It might be well for American capitalists to do a little thinking about whether they are going down the same suicidal trail.

"Those persons who have given large sums to educational institutions and 'liberal' foundations might profitably divert some of those funds toward stocking the nation's libraries with books (like *6000 Educators*) which expose the communist conspiracy, and with publications which would help our young leaders-of-tomorrow to understand and combat the great socialist-communist revolution which is rolling over western civilization."

* * * * *

WHERE ARE FREEDOM ADVOCATES?

Twenty-five years ago, college students, who enjoyed the excitement of new and 'radical' ideas, found stimulation in the doctrines of communism-socialism which were corrupting the thought-streams of the nation. And it was not hard for them to find this stimulation: college instructors — in revolt against 'decadent, laissez-faire capitalism' and on an evangelistic crusade for the brave new socialist world that FDR was building — were easy to locate.

Today, our governmental policies have moved so far leftward that Marxian socialism is virtually the established order. Today, the exciting political idea for college undergraduates is not the worn-out communist-socialist concept that government

must have total power to take total charge of the lives and property of all the people in order to provide 'security.' Today, the political idea which stimulates bright young minds is the old American, Jeffersonian-Madisonian concept of limited government: the concept that that government is best which governs least.

But, today, it is difficult for college students to find any faculty advocate of this exciting American ideal: college instructors who believe that all governments should be carefully restricted in their activities, by the rigid terms of a Constitution, so that they cannot infringe on God-given rights of the people—college instructors with this Jeffersonian-Madisonian viewpoint are hard to find on American college campuses today.

Conservative leaders in the business community today — often, the very ones who complain about the socialism being taught in our colleges — continue to support the colleges which indoctrinate their sons and daughters with socialistic ideas. These same conservatives, who contribute time and money to help colleges promote socialism, cringe at the thought of spending money to provide literature or radio-tv programs which would expose college students to the American ideas of freedom. We seem already to be living in George Orwell's strange world of 1984!

Nonetheless, young Americans with bright, inquiring minds are in search of truth; and, in growing numbers, they are finding it, despite the obstacles.

Consider, for example, Patty Jones and Ronald Fleming.

PATTY JONES

In November, 1959, I received the following letter from Patty Jones, a student at the University of Washington, Seattle:

You believe America is essentially great be-

cause of the government our Founding Fathers set up specifically in the Declaration of Independence, the Constitution, and the Bill of Rights. If all Americans understood and believed in these three great documents, and would accept the responsibility that is inseparable from freedom, would we then be safe from the communism, socialism, and liberalism destroying our Nation today? Assuming that we would be, it would naturally follow that the communists and their friends must destroy our faith in these documents and the men who wrote them.

Surely this is what is being attempted in my U. S. History course, here at the University of Washington. First we re-examined the Revolutionary War and discovered that the real cause was economic; that England believed the colonies should exist for the good of the mother country, but the colonies were selfish enough to want to exist for their own good. Then we learned that the Declaration of Independence was merely a justification for revolt (which, incidentally, we no longer believe in — the right to revolt); that the men responsible for the Declaration did not actually believe in such high-sounding phrases as "endowed with certain unalienable rights."

We looked next at the Constitution to see what its purpose was. We found that democracy had gone too far, and the Constitutional Convention was called by the aristocracy who feared that the masses would overthrow their rule and confiscate their property. The Constitution was not, then, a complement to the Declaration ("as has been the popular assumption").

The Constitution was ratified because only property owners had voting rights. "Thus, you can see, that the Constitution was written by the Capitalists to enslave the masses."

We also learned that very few people in the colonies actually supported the Revolution; that the leaders were either aristocrats, or radicals hoping to cancel their financial debts to England (like Sam Adams); that we won, not because of the bravery and courage of the Americans, but because of the stupidity and indifference of the British, and, "although it's not too important," Alexander Hamilton had quite a scandalous love affair.

I have used the exact words of my instructor (or quiz instructor) in the instances where quotation marks are used.

In reading over what I have written, I see that

I failed to mention that the Bill of Rights was a "bone" tossed to the masses to keep them from getting too discontented with the Constitution. You might also be interested in knowing that America's greatness is due largely to the wealth of the land, and her exploiting of other, smaller nations.

Briefly that is what we have learned in U. S. History up to the present. Through it all, I held tenaciously to my former beliefs that there was something greater to America's beginning than the materialism they are handing out. I often wondered why, and chided myself that maybe I was just chauvinistic, but tonight I found some of the answers. I found them in your book, *The Hope of the World*, and your Reports "Who Is The Man," and "Something New, Something Old, Something Eternal." My friends fail to see how our government is so drastically wrong today, and they are too busy and/or uninterested to learn.

The girl across the hall from me believes in complete control by enlightened governments — she is going to be an informed administrator! A boy in my Oceanography class walks me up to the dorms every day denouncing you as a hypocrite every step of the way, loudly proclaiming you are not worth discussing! His main objection to you is that you're against bureaucrats, and he intends to be one (can you imagine that he admits he wants to be a bureaucrat?) I have some friends who believe we should support our Government regardless of its policies. We must present a united front against communism. And so it goes.

But here is hope: I have found some people who are willing to read your *report*.

I wrote Patty, to find out something about her. She replied:

Thanks for the heart-warming response to my letter. You may print it with my name and address.

I am eighteen years old, and a freshman at the University of Washington. I am majoring in political science, because I felt it would give me the best background for entering into work similar to yours. I am working my way through college.

I don't think I was raised in a particularly conservative atmosphere — it wasn't even political. My folks voted for Roosevelt, Truman, and Eisenhower. I was first exposed to real freedom

through your *Report*. One Sunday evening in the spring of my junior year in high school, I was changing channels on television and happened to pass the Dan Smoot Report . . . I'd missed the major part of the message and I sent for that *Report*

May God bless you in His continued service.

RONALD R. FLEMING

In December, 1959, I received the following letter from Ronald R. Fleming, Ann Arbor, Michigan:

I am writing this letter to enter my subscription to your report for 1960. This is my first time as a subscriber to your report; however, I have followed your radio and TV programs regularly in the past in Seattle and Aberdeen, Washington, where the sponsor is Dr. Ross Dog-food. Your Sunday evening show was very popular on the University of Washington campus last Spring. Many a Monday morning class was missed after an all night discussion resulting from a Dan Smoot Report.

On coming to the Midwest I was surprised to find that (to my knowledge) no stations carry your Report. I would appreciate knowing if there are any stations in the Detroit or Ann Arbor area which carry the Dan Smoot Reports. I for one and several others whom I know would be more than glad to support your program and its sponsor, if it should appear in this area.

I'll end this letter the way most people must: Keep up the good work and we'll keep spreading the word.

SMU EDUCATORS

In January, 1960, Texans for America, 1107 Texas & Pacific Building, Fort Worth, Texas, distributed, through the mails, to Dallas citizens, about 6,000 reprints of a magazine article entitled "S.M.U. Pampers Leftism," written by Harold Lord Varney.

Officials at SMU (Southern Methodist University) reacted angrily. Willis Tate, President of SMU, said that the SMU faculty is overwhelmingly conservative and that no complaints of political brainwashing have ever been made by students. Dr. Tate said the Varney article is "filled with obvious untruths and malicious deceit."

Dr. Tate's assertion that the SMU faculty is "overwhelmingly conservative" was a bit startling to Dallas adults who remember 1954 when Texas politics was a struggle between Ralph Yarborough and Alan Shivers. Yarborough had the support of union bosses, the ADA, and all other extreme leftwing forces. Conservatives supported Shivers; and the "liberal"-versus-"conservative" issue was rather clearly drawn. SMU faculty people — who publicly revealed any interest at all — seemed "overwhelmingly" on the side of Yarborough. Many Dallas adults who were politically active during that bitter political year remember the Dallas County Democratic Convention when the AFL-CIO, PAC, ADA candidate for convention was George Bond, acting chairman of the English Department at SMU.

The *Dallas Morning News*, generally called Dallas' conservative newspaper, sent a reporter to the SMU campus to find out how students feel about the allegation that SMU pampers leftism. On January 26, 1960, the *News* reported:

"The SMU group is not sure what the critics are talking about. Students questioned . . . need more help. 'Pinko? Leftist? What are they, anyhow?' was the general reaction . . .

"Without exception, students said they had never heard an 'undemocratic,' 'anti-American' word from a lecturing professor.

"Most pointed out, however, that they weren't sure they'd recognize one if they heard it . . . Seven straight students questioned about the charges responded with blank stares and headshakes."

The *News* article names and quotes three students — presumably in addition to the seven college students who couldn't think of anything to do except stare blankly and shake their heads: a total of ten students.

At SMU—a leading institution of higher learning—the ignorance and political illiteracy of students were total, according to the *Dallas Morning News* which, being conservative, would presumably look closely into the allegation that SMU pampers leftism.

I was alarmed; but within 24 hours, six SMU students had called on me at my home; and I had talked to seven others on the telephone. Of the thirteen, four are in the SMU law school, one in the graduate school; seven are undergraduates. In scholarship, they range from one boy who is failing two courses now and afraid he would fail two more if I used his name, to a campus leader whose grades will no doubt qualify him for the highest honorary society.

For various reasons, 11 of the 13 students whom I interviewed asked me not to use their names. Generally, all of them define "leftism" as belief in an all-powerful centralized government, which should use taxes and controls to manage the economic and other activities of the people, in order to provide 'security' and 'welfare.' All feel that this is the opposite of the concept of government written into the American Constitution and Declaration of Independence.

All students whom I interviewed feel they could easily find scores of other SMU students who know what leftism is. They think they could find several who think that SMU does pamper leftism. All say, however, that the SMU faculty has done nothing to help SMU students understand or even hear about the original political ideals on which our nation was founded: that political ideas to which SMU students are exposed are usually leftwing; and that, therefore, there is, among the SMU student body, widespread political ignorance.

One student who could not permit use of his name, said:

"I think Varney's comments on leftism at SMU are cautious statements and well measured — not at all extreme.

"In my opinion a leftist view gets practically the only hearing on the campus at SMU. I think both the majority of the faculty and the administration approve of this arrangement.

"To me a leftist is a collectivist; a believer in centralization of government. State sovereignty means nothing to him: the state is a geographic concept.

"One thing that leads me to believe that leftists are in control at SMU are the speakers who are invited to appear on the campus: the Freedom Agenda, for instance. During Religious Emphasis week, the big Methodist clergymen usually invited to speak are the ones with the longest communist front records: Hiel Ballinger who has had eleven citations by the Un-American Activities Committee, for example. Orcutt Sanders of the American Friends Service Committee is another one who spoke during Religious Emphasis week.

"I had Paul F. Boller, Jr. for a course on the Far East. Boller followed the standard leftwing line: lauding the old hard-core of communist revolutionaries, the Yen-an group, as idealists. Boller mercilessly denounced Chiang Kai-Shek, and called the Chinese communists agrarian reformers. My assigned reading in this course under Boller looked like a publication list of the old IPR (The Institute of Pacific Relations — IPR — was investigated by a Senate subcommittee in 1951 and 1952 and found to be an important transmission belt for Soviet propaganda and a vehicle for Soviet espionage in the United States).

"I took a course in International Relations and International Organization from Wilburn Benton, a starry-eyed, fuzzy-minded leftwinger who seemed always to have both feet firmly planted in the clouds.

"But Richard Powers is the king of them all — king of the leftwingers on the SMU faculty, that is. Powers teaches a history of European ideas, among other things. Powers calls students who question his ideas 'reactionaries.' He thought I was particularly reactionary."

Gregg Wallace, Jr., came to SMU as the most outstanding boy in his high school graduating class in Conroe, Texas. He maintains a B average at the University and will graduate in June, 1960. Both of Gregg's parents went to SMU. Gregg Wallace, Jr., says:

"I think Varney's statement — that SMU pampers leftism — is an understatement.

"Leftism is the belief in all-powerful, octopus government. Leftists believe government should have control of the creative and productive forces in society.

"I am a Jeffersonian liberal, which means I am a constitutionalist. I believe that rights of an individual are inalienable and that the only proper function of government is to control the destructive forces in society. Leftism is the opposite of what I believe; and I feel that SMU promotes leftism — not only in the political, but in other fields.

"For example, I had the required course in the New Testament at SMU. One day I asked the professor about the Trinity, about the Deity of Christ. He said: 'Figure it out for yourself: if God is supreme, how can Christ be His equal?' He spoke of Christ as a great prophet.

"Bill Swift, Assistant Dean of Student Organizations, wouldn't let Crusade for Christ (a wonderful youth movement) organize on the campus. After John Flack (who came out to organize the Campus Crusade) had converted several students to Christ, Swift told him to leave, saying the University didn't approve the sort of thing he was doing. John Flack was a brilliant student from an Ivy League college, and was at that time a student at Dallas Theological Seminary.

"I had Paul F. Boller's course in the History of American Ideas. This is one of the most popular courses on the campus. Boller is an extremely effective teacher — and is extremely leftwing."

Gregg Wallace, Jr., a fine student, is methodical and hardworking. He takes clear, voluminous,

well-organized notes. He showed me two books full of notes which he took in Paul F. Boller's course. Gregg says he took these notes with no idea of revealing anything about Boller. He merely wrote down, as completely and faithfully as he could, what Boller taught, so that he could make a good grade; and he did make a good grade.

Gregg Wallace's notes on Boller's comments about Franklin D. Roosevelt:

"FDR's sympathy for the poor people was no abstract thing with FDR. His humanitarianism grew out of his love of people."

Gregg Wallace's notes on Boller's comments about the Roosevelt-Henry Wallace agricultural program:

"Aim of AAA: encourage farmers to cut production, raise prices, stimulate recovery. Government subsidize farmers for cutting production. This solved paradox of hunger in midst of plenty, by doing away with plenty. Had good success. FDR admitted irony of situation."

The last two weeks of Boller's "History of American Ideas" course dealt with THE SOVIET IMPACT ON AMERICA. Gregg Wallace's notes

reveal a brief, accurate history of the Soviet seizure of power in Russia: a good analysis of Marx's dialectical materialism — and of the development of monolithic political power under the dictatorships of Lenin and Stalin.

Wallace's notes reflect an accurate history of the communist party in the United States—principally an account of the switchings and abrupt reversals of the party line as laid down in Moscow and of resulting party difficulties in America.

Boller's final lecture on the subject dealt with the "total impact of the communist party in the United States."

Gregg Wallace's notes on this lecture:

"Influence in U. S. negligible. Total number of Americans in communist party very small. Few members of communist party were spies. They joined chiefly because they were anti-nazis.

"Communism as a *conspiracy* cannot be tolerated by a free society. But as a *heresy* in the realm of ideas, communism must be tolerated by a free society. Free society cannot suppress communism as an idea. Difference between U. S. and U.S.S.R. is freedom to air heresies in U. S.

"Former communists are people who joined

WHO IS DAN SMOOT?

Dan Smoot was born in Missouri. Reared in Texas, he attended SMU in Dallas, taking BA and MA degrees from that university in 1938 and 1940.

In 1941, he joined the faculty at Harvard as a Teaching Fellow in English, doing graduate work for the degree of Doctor of Philosophy in the field of American Civilization.

In 1942, he took leave of absence from Harvard in order to join the FBI. At the close of the war, he stayed in the FBI, rather than return to Harvard.

He served as an FBI Agent in all parts of the nation, handling all kinds of assignments. But for three and a half years, he worked exclusively on communist investigations in the industrial midwest. For two years following that, he was on FBI headquarters staff in Washington, as an Administrative Assistant to J. Edgar Hoover.

After nine and a half years in the FBI, Smoot resigned to help start the Facts Forum movement in Dallas. As the radio and television commentator for Facts Forum, Smoot, for almost four years spoke to a national audience giving both sides of great controversial issues.

In July, 1955, he resigned and started his own independent program, in order to give only one side—the side that uses fundamental American principles as a yardstick for measuring all important issues.

If you believe that Dan Smoot is providing effective tools for those who want to think and talk and write on the side of freedom, you can help immensely by subscribing, and encouraging others to subscribe, to *The Dan Smoot Report*.

communist movement briefly, became disillusioned with it, and left. Communist party made no impact on their thinking. They returned at once to liberal democratic faith.

"Ex-communists are people who became decisively affected by communist party, completely converted; despised liberalism; had contempt for fair play; had thorough bolshevik frame of mind. These, when they left communist party, did not return to liberalism; they became violent anti-communists, while still continuing to think like communist party members. *Anti-communism* is really communism turned upside down. J. B. Matthews is typical of these ex-communists. American people should resist ex-communists' attempts to convert them to bolshevik thinking. Communist party in the U. S. is no threat to the U. S."

Gregg Wallace says the last two sentences immediately above were made on the last class period of the year. They were Bolter's final comment to his students.

Madison Wright, who got a BA in government at SMU in 1958 and is now in the SMU Law School, said:

"My reaction to Varney's article is that it is the

truth. I believe SMU does pamper leftists. I believe the general allegations that Varney made, but I wish the article had been better documented so that it would have been more believable to the general public and some of the students at SMU who don't recognize left-wing philosophy when they hear it.

"Leftism is belief in governmental controls over the lives and activities of people. The necessity of government control of the individual, of his affairs, and his behavior are emphasized in the class-room at SMU.

"I believe in academic freedom, but it shouldn't be a tool of people who want to promote their own causes.

"Dr. Robert Smith is an example of a leftist at SMU. I had three courses with him: American Government, American Diplomacy and Comparative Governments. This was in the spring of 1956. He taught and thought of the American Government in terms of a welfare state. He was in favor, as I understood him, of a centralized national government rather than a federal government.

"I think I detect as much leftism, or acceptance of leftism, in the law school as I did in the undergraduate school."

* * * * *

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